2.

A Common-place-Book Out of the REHEARSAL TRANSPROS'D,

Digeſted under theſe ſeveral Heads:

Viz.

His { Logick, Chronology, Wit, Geography, } { Anatomy; Hiſtory, Loyalty. }

With Uſeful Notes.

LONDON,

Printed for *Henry Brome*, at the *Gun* at the Weſt end of St. *Pauls*.
M. DC. LXXIII.

The Reason of publishing these Papers.

I Had purposed once to have laid by these Papers, esteeming them like such which men scrible in a Common-place-book, especially when I heard there was an Answer to the Rehearsal Transpros'd *in Booksellers hands. The Answer is now known by the Title of* Rosemary. *A grave and serious Piece,*

that's the greateſt oppoſition Wch *it maintains againſt the* Tranſproſer, *excepting that once he ventures at* Wit *like an* Apothecarie, *as far as his* Herbal *can furniſh him with the qualities of* Nettles *and* Archangel.

You may lay a Wager *on his* Name *at once reading, if you obſerve how he prides himſelf in ſquirting at the* Royal Society, *like* Culpeper *againſt the* Colledge *of* Phyſitians: *How he ſtrikes at all in his reach,*

reach, how he nips Roſe-mary *with the long nails of his left hand, and tears* Bays *with his right hand and teeth. But to give him his due commendation, he and one more, who hath Natural Wit, though no Reading parts, would make a good Writer. It may (I think) ſerve as an account why this is publiſhed, that upon conſidering the Performances of the Common Enemy to both, I did not perceive my Labour was ſaved, or that this ſmall Trifle was foreſtalled.*

A Common-Place-Book

Out of the

REHEARSAL TRANSPROS'D.

Concerning his Title-Page.

THE Worthy Author, that he might not seem a Plagiary, doth with much modesty call his Book, *The Rehearsal*, willing to intimate, that, what-ever may be accounted any thing in it, was taken from others; and that he may more particularly own whence he receiv'd all his Flowers

(excepting what he calls the Rapping-flower) he lets it ſtill keep the old name of the Farce. So that a *Rehearſal* it is, and more than ſo, *Tranſpros'd.* If you ask why Tranſpros'd? I ſay in his behalf he did it like a Prince, to ſhew the Authority he had to mint words, and with an *Or*, to ſhew what this muſt paſs for. But you will ſay, why doth he then diſcourage Kings from the like Sovereignty? If you know not that, you are not fit to talk with a Senator. It was that he might enjoy the whole peculiar Juriſdiction to himſelf; juſt as the man diſſwaded his rich neighbours from the Sin of *Uſury*, that he might have the ſole Trade of *Extortion.* He is ſo kind, as to beſtow

beſtow the Impreſſion on the Aſſigns of *John Calvin* and *Theodore Beza*. It is a valuable Gift, and will bring good profit, as other Books which are written againſt Government, or printed in a Corner. I hope the Aſſigns of theſe firſt Fathers of the Church are not Miniſters, if they be, *Happy had it been for the Nation, happy for themſelves* if they had never been ſo enriched, ſeeing he obſerves ſo many miſchiefs that happen by reaſon of the flouriſhing condition of Church-men. But he meant it kindly, and has thanks due for his bounty, the more becauſe he is not wholly of their Church: yet is he not at all of that Church which was Mother to *Sibthorp* and

and *Mainwaring*. Now that the Aſſigns may have ſale for the Book, theſe are to give notice that you may buy it at the Sign of the *Kings Indulgence*. What! do you not underſtand him? you look as ſtrange and ſimply, as if he had told you of the ſign of the *Counter-Tenor-Voice*, or of the *Noiſe in the Air*: whereas the Sign is a fair double Sign: The *Indulgence* is a ſign of the *Kings Goodneſs*, more than their deſerts. It was a conjectural Sign too, of what would follow, to wit, Preaching and Praying againſt the eſtabliſhed Church, though this was ſtrictly forbidden. Upon the ſame Sign-poſt is drawn the Poſture of a Garriſon almoſt forced to a ſurrendry; at laſt obtaining

taining a Ceſſation of Arms, and in that time fitting it ſelf to repel the Beſiegers. The ſign is large, and hath more than that in the *Strand* containing the ſeveral Coats of the 13 Cantons of *Switzerland*. But ſtill you are never the better, except you know at what Market Town this new Sign is hung up. It is on the South ſide of the *Lake Lemane*: the Town is better known by the Name of *Pure Geneva*..

But now I have told you, it is ten to one againſt you, that you find it not. It is like *Delos*, a pretty ſpot of floating Ground, only it is not ſo bold as that, to lanch out into the Deep; but like a little ſneaking *By-lander*, it creeps and

and coasts about the Shore of the *Lake*; now it is South, but by then as you can read about 50 Pages of the Rehearsal, Whip, it's got to the West side of the *Lemane*; but the next time we take it there, we will get an *Archimedes*, or some Cunning Man, to remove and fix it on the South. Still I am glad to hear the *Kings Indulgence* is at *Geneva*, for then his *Supremacy* must be in the same place: and who knows but his best Subjects may do what the rest cannot, and prevail with their *Dear Brethren*: but the Project is not worth pursuing, 'tis a bad Air for Kings, and would kill them sooner than the *infamous Hundreds*, or *Sheerness*. But if Monarchie cannot have health, yet

Indul-

Indulgence ſurely will make a good ſhift among them, 'tis not to be doubted. They will indulge themſelves, and all others who profeſs the ſingle and onely Religion of their City; but no other can be ſuffered to be believed and diſcourſed; for they look upon themſelves as the *True Proteſtant Dominicans*, and as the *Popiſh* part of that Order have by an old Preſcription the principal Power of the *Inqaiſition*, by the ſame right doth the other exerciſe this Authority over all within their reach, who believe not that *Preſbytery* is the Government, that the *Pope* is the Antichriſt, and that a Man is almoſt no Man.

They can further juſtifie themſelves by their own great Princi-

ple,

ple, and affirm that they ought not to ſhew any favour to differing Opinions, no though the doubting Perſons ſhould come both to their Churches and Sacraments. This *befitting Gentleneſs* is called a *halting* betwixt *God* and *Baal*; a curſed Neutrality, a Laodicean Luke-warmneſs, and far from an *Ardent Zeal* for the *Cauſe* of God. The Reaſon upon which they proceed ſo, is this; *Religion*, which is an imitation of *Him* whom they profeſs to worſhip, requires that they ſhould make their Decrees againſt men in ſuch a manner as the *Dominicans* and *they* do (much what alike,) believe that God enacts in the Caſe of *Abſolute Reprobation*: which *Sanction* is

ſo

ſo farr from any *Tenderneſs* or *Indulgence*, that *Calvin* himſelf calls his own Doctrine in this Article, *The Horrid Decree.* But I had almoſt forgot one Piece of *Toleration*, which the *Rehearſer* and others report; *Though there is no Toleration in the Genevian Church, yet after Church-time on Sundays, they tolerate Sports.* This Liberty is not (I ſuppoſe) deſired by the Indulged; no, they have more Loyalty ſure; they have heard it Preached, that it was the *Wicked Book of Sports* (not a word of *Rump* and *Army*) that brought the *King* to the *Block.* As for *Geneva*, had it not been that *Democracie* both in Church and State had made ſome amends, you had been told ere now

now that it tumbled into the *Lemane Lake*, or that it had been deſtroyed like *Sodom* and *Gomorrah*. By this time, without doubt, you have enough for a *Title Page*, now make room for the *Rehearſal* or *Animadverſions*.

The Book begins like a Courſe of *Univerſity-Studies*, with Logick, and before he hath done, you will find him as Univerſally learned as the *Renowned Knight* in our *Engliſh Poet*.

You have *Page* 1. a *Dilemma* againſt the *Preface* for being written after Declaration that he would write no more. Now a *Dilemma* is otherwiſe called, *A two-horned Argument*; whereas moſt men would have believed that

that he could have made neither two horns nor one, ſince he left the Colledge, but here they are; *Beware of a cu's'd Ox, though his horns be ſhort.* It had been unmannerly and falſe to call ſo great a Maſter of Wit a *Bull.* Now you with your *Preface* look to your ſelf, What can you ſay in your own defence? Do you plead with the *Caſuiſts*, that any man may diſpenſe with his own Promiſe, where the *Non-performance* prejudices no one? According to this Rule you are gone, for by writing again, you have offended the ſweet-temper'd Author of Evangelical Love. You have affronted *Atheiſm*, which is accounted by *Ricaut* a conſiderable *Sect* amongſt the fatal *Turks*,

and which in this Town, under the like Patronage of *Leviathan* and *Abſolute Neceſsity*, is not of a deſpicable ſtrength. But this is not all; You have hereby provok'd my Author to waſte much precious time in an *Anſwer*: For he like the *Humorous Lieutenant*, was taken up in great and Important Affairs of State: *The Parliament may ſit in* February, and then the GOOD OLD CAUSE, and *The Work of all the Faithful* in the Land, require his Counſel in *Cabals*, and his Speeches in Publick, as the moſt ſufficient *States-man* and exact *Orator* that their Party does afford. Now would it not vex a man to be thus unſeaſonably diverted from the weightieſt Buſi-

neſs

ſineſs of this Nation, and of one or two beſides? Certainly he has cauſe to complain in the words of his *Old Maſters Wife*, after the death of her Husband, *That the burden of three Common-wealths lies upon thoſe ſhoulders.*

I hope, Sir, he hath paid you off with his Logick; and to ſhew you that he is good at more Weapons than one, have at you with his Chronology. *Page* 5. *The Preſs, that Villanous Engine, invented much about the ſame time with the Reformation.* I ſuppoſe by his former kindneſs, that he intends the *Honour* of the Reformation for Mr. *Calvin*, who is placed in the *Tables of Chronology* to the Year 1550, and the *Preſs* was invented 1440; a *Villanous*

Engine, that it ſhould be ſo much before the *Reformer*. Now, though we had but few hundreds to turn in, we ſhou'd have brought *Preſs* and *Reformation* nearer together than, as at preſent they ſtand, 100 years diſtant; but for one ſiniſter Accident, had not that hindred, the *Reformation* ſhould have been attributed to *Luther*; who, though he ſtill took his Commons in a Monaſtery, wrote againſt Indulgences in the Year 1517. Let not the *weak Brethren* miſtake, as if he had been a *Perſecutor of the Sober Party*: it was only againſt the *Popes Indulgence*, which was a ſort of good natur'd *Liberty of Conſcience* for men to ſin *Scot-free*, paying only for it a ſmall

Rent

Rent of Acknowledgment to his *Holineſs*. That which muſt for ever exclude *Luther* from this glorious Title of *Reformer*, is, *That he was not contented*, Page 295. *with three Ceremonies*, *but he had the Table ſe Altar-wiſe*, *and to be called an Altar*, *Candles*, *Crucifixes*, *Paintings*, *&c.* ſo that *Calvin* is your *Man*, ſo uſeful an Inſtrument that I could wiſh, for the ſake of my Author, he had been heard of but one hundred years ſooner. But if you make the worſt of it, what ſignifies this in compariſon of ſo many thouſands as the World is old: and if you ſet it over againſt *Eternity*, he is not ſo much as one moment out in his Computation. But ſince this Chronology is a dry Study,

and Printing very *laborious*, he makes a facetious tranſition *from the Printimg Preſs to the Wine Preſs.*

If his thirſty Wit be ſo pretty, what may we expect from his *new Wine?* Here it comes, *Page* 64. *He was the Cock Divine and Cock-Wit, and walked among the Hens.* Oh how I love to ſee much made of a little! Some pretending Wits are ſo lazy that they will take no pains with a Joke, except it will come eaſily they let it alone; they, like unskilful Carvers of a Calfs head, cannot find the beſt bits; but our Author rather than miſs any, will break his own brain. He is in ſplitting Jeſts as famous as thoſe celebrated men in their ſe-

veral

veral Professions, of whom one is called Doctor *Tear-Text*, the other the *Pick-Lock of the Law*.

Another Piece of the same Wit, is *Page* 10. where he tells us of *contrary Assignations, where the Phansie is up and Breeches down*; with the rest, of which Modesty forbids to make a Rehearsal, his excuse must be that of *Hilkiah* the *Quaker* for his plain Song of *Widow-woing, He said it when the vain Spirit was upon him.* Whatever he says ill now, he recants *Page* 65. He declares that *he does not bear for all this, that he practised upon the Honour of Ladies.* This is very charitable and true: but if this accusation had been just, the candor of the Vindication had been wonderful. The jealous

Fellow in *Green-ſtreet* was not ſo favourable to the *Blew-Gown*, whom he caught in that Poſture with his Wife; for like an ill-bred Clown he uſed him untowardly, and ſo that it is a ſhame to tell. Thus far my Author hath ſhewed a kind of Apothegmatical ſhort Wit; now to ſhew that he can offer ſomewhat more ſtately and large, he performs the feat of *Ariſtotle's Rarefaction*, that is, he gives you much of extenſion upon a little of matter. He takes but two letters *J. O.* and with theſe alone he writes from *Page* 80. to 91. Never did *Bow-Bells* ring more Changes than theſe well-tuned two. Say but what you would have, and here it is. *J. O.* is a *Taliſman*, though the

the Owner thereof is neither Conjurer nor Cunning Gipſie; *J. O. is* Pæan, *Daughter of* Inachus, *Judicious*, *Jealous*, *Oraculous*, *Obſcure.* This is an Abridgement of the Deſign carried on through 10 Pages, excepting ſome ſtragling digreſſions, One is his advice to the Alphabet to fetch a Warrant from Juſtice *Bales* againſt the *Prefacer.* I think he had better adviſed them to another, except they meet with his Clerk at home, for ſince the Juſtice left practiſing Law, he hath almoſt quite forgot theſe Clients. Further, If this Alphabet ſhould joyn its whole ſtock and lay it out to moſt advantage, it can only give words, which is the ſame as to deceive: beſides

that,

that, at the beſt, bare words are but ſlender pay for a Suburb-Juſtice. When all is done, it is (methinks) a diſhonourable and cowardly trick for four and twenty to ſwear the Peace againſt one, and to deſire to have a man bound who wears no Sword. The Letters, I am ſure, had more courage in the *Roman* Empire: A few of them in *thoſe days put Auguſtus to flight*, though he was one of the moſt victorious Emperours that the World ever ſaw. It ſhews a ſtrange degeneracie, and is of ill conſequence; for if the Letters are ſo timorous, they may in time ſhun the acquaintance of my worthy Author; but they have not ſerved him ſo yet; for in ſtead hereof

they

they have furniſhed him with ſome words which are ſo much his Propriety, that no man hath been acquainted with them beſides himſelf; they are great rarities every where but with him: I will give you ſome of them, *Super-inducing Ornaments*, Page 40. *Unhoopable Juriſdiction*, 246. *Pick-thankneſs of the Clergy*, 284.

I have not yet ſufficiently admired his mighty Parts, how wonderfully they lie towards Amplifications. A neceſſary Figure if a man were to manage a Parliamentary debate till three in the After-noon, in ſpight to a Dinner beſpoke at the *Cock* or *Quakers*: for by making ſure of two ribs of cold Mutton, and a Speech meaſur'd by a Brewers Glaſs,

Glaſs, you may perform wonders, and earn a Congregational Supper. He who is now Rehearſer of the Farce, anon of the Cloſe Committee, and, for length-ſake of himſelf again, is as tough and laſting as a Stone-horſe in a race; yet I have heard thoſe who uſe the *Newmarket*-Courſe ſay that the *Colingwood-Gelding* would hold it out to the end as true as the beſt. This Gentleman formerly lov'd the ſport, and thereupon I hope he will not count it an impertinent Tale Another Excellency or *Flower* in his Book, is a particular happineſs in ſynonymous Expreſſions. As for example, *Pag.* 18. *I knew but lately, and now learn*, the ſenſe of this, if any, is, that his

his knowledge is such, of which Metaphysicks speak, wherein past and present is all one, but they except his, and tell us that this sort of knowledge belongs only to the supream Being; or else the meaning is, that his Knowledge and Learning are two things. In this our Author was very lucky, but quickly you shall see him in full triumph, having utterly routed his Adversary *Page* 50. *what a Bramble that had Agents abroad and an Indefatigable Bramble*, who ever heard the like? for my part not I, excepting once, and that was in an old Piece, called the *Book of Judges*, where one *Jotham* speaks of a *Pragmatical Fellow*, by name *Abimelech*, whom he repre-

sents

ſents to be a Bramble, and brings in this Bramble making a Speech; now that he was an indefatigable Bramble, will appear if you can but meet with the Book. I have heard *Hugh Peters* preach in *Noll's* days at *Cambridge* upon this Parable, endeavouring to prove that the *Bramble-Government* was better then none at all. I begin to think that you are alike diſpleaſed with the Compariſon in both places. It may be you are no friend to *Jotham* the rightful King of *Sechem*, but rather have an honour for the memory of *Abimelech* the Uſurper.

What if your Adverſary ſhould find a patch'd hole about you? *Page* 49. *You muſt be conjured upon the Stage as oft as Mr.* Bays *will ferret*

ferret you. This one line has Witchcraft, Play-houſes, and catching of Rappads. O delightful variety, how ſoon he changes ſcents and hunts a freſh Metaphor! There ſhall be no Conjuring Shows (fear not) at the Play-houſe, if the Devil can hinder; leſt one of the Poets ſhould be perſwaded that there are Spirits. But ſtill Mr. *Bays* will be a *Ferret*, for he bites keenly: what will you then make of your ſelf, one that mumps with a pretty ſeeming Innocence, yet ſcratches and undermines the Ground on which we tread? Well, now you had beſt carry the War into the Enemies Country, and aſſault the Town at the *Lemane Lake.* This Town ſurely

was

was deſign'd for more Controverſies, beſides thoſe in Religion and Government: it is ſtrange that it ſhould ſet men together by th' ears about its ſcituation; that this Contention, like the Leproſie' crept into the Walls, ſhould infect the very Geographical *Charts*, you may ſee them divided like Hoſtile Sails, ſome ſtanding Southerly, and others Weſt and by North. But if the old Report of *Atlas* be true, that he holds the World to rights, this *Geneva* ſtands to the South of the Lake.

If you ask who this *Atlas* is, know that he ſpeaks *Engliſh*, and diſcourſes particularly of the *Lemane Lake*, and taught *Heylin* his skill; he hath been ſhewn pub-

publickly by *Mercator*, and is ſtill to be ſeen at *Moxon's*. I know ſome Arbitrators who would ſerve you in this Controverſie, and award that the Tranſproſer ſhould place it on what ſide the *Lake* he pleaſes, provided that he do not *Tranſ--* it to this ſide of our *Herring-pool*. My Author next preſents you with his skill in *Anatomy*, which, with great pain, he learned at the Univerſity: *Page* 50,51. *Smiling and frowning are performed in the face with the ſame Muſcles, very little altered.* If this ſhould prove falſe, he is to be excus'd, ſeeing he meant it for a good compariſon, which, except you be charitable, will be quite ſpoil'd; it may be his Muſcles are quite different

other mens, he being an extraordinary production of Nature, who, as appears by his Book, ſmiles and frowns in ſuch quick interchanges, that for more expedition, the ſame inſtruments were made on purpoſe for him to ſerve both uſes: but he ſeems to ſay it of the Adverſary, who, *notwithſtanding the ſtrange Bill of Fare brought in for him*, has a Face like other men, and (I believe) juſt ſuch Muſcles. In ſhort then the miſtake is this. He had read of the Muſcles of the temples deſcending down to the lower Jaw, and there giving motion. He had likewiſe read in the *Latine* Poets the two words for Temples and Fore-head us'd often promiſcuouſly, as *Raphe* and

and *Ralpho* for the Verſe ſake; but he never conſider'd that *Anatomy* was more diſtinct than *Poetry*; and that the fore-head had Muſcles of its own, whereby we frown at pleaſure, and that theſe end in the eye-brows. For all this the Gentleman is not diſcountenanc'd, but he gives anotrial of Anatomical knowledge, *Page* 67. his *Cerebellum was ſo dried up, that there was more brains in a Wallnut, and both their ſhells were thin and brittle*; here the *Cerebellum* and the *ſhell* of the Wallnut are compar'd: it is likely he means it of a *Wallnut* not yet fit to gather, then it is green and unripe, and ſuch, as he would perſwade, is the head of his Adverſary; but it had been more ac-

cording to Art, to have made the reſemblance betwixt the *Cerebellum* and the *Kernel*, ſave only that the *Cerebellum* is much the ſofter ſubſtance, but agrees in this, that it is covered like the Kernel; but ſince he is diſpleaſed with the *thin ſhell* about the Brain, which I thought had been a ſign of a good Head, as it is of a good Nut; I wiſh him much joy of a *thick Scull*. The Author, being aware that the *Cerebellum* was empty, raiſes the *Hypochondria* *Page* 50. into the Region of the Brain. Beware, Sir, leſt ſome *Quibler* and *Anatomiſt*, like one you know, ſhall ſay, *that he has then guts in his Brains*: a Proverb expreſſing a Man of Wit and Parts. I ſhou'd propound another conſiderable

ſiderable Inſtance of your Learning, but that I am afraid of ſetting the *Anti-Mathematician* on your back. I will only give ſuch a hint as you and I and no other can underſtand. You remember the *Square-Cap*, *Colledge-Quadrangle*, *Round World*, *and Quadrature of Circle*. How would Mr. *Hobbs* take it, to be thus robb'd of his late *Glorious Atchievements*, that an *Univerſity-Capper*, or any idle Fellow that turns or drinks about till the ground runs round with him, ſhou'd, as truly as he, diſcover the *Quadrature of the Circle*.

Next come your *Reports out of Hiſtory*, which are choice like your new-found words, *Page*

123. Julian *himself, who I think was first a Reader, and held forth in the Christian Churches, before he turned Apostate, &c.* Well, Sir, if you miscarry in History, as you had a *casual slip* in Anatomy, I would advise you to renounce the use of all in Writing, except *Phansie* and *Censure*. It might be doubted, whether *Julian* were a Reader in the Church: *Socrates Scholasti us* says he was design'd; *Sozomen*, that he was judged fit; though *Theodoret* affirms, that he did publickly Read the Scriptures; but except this be *preaching* and *holding forth*, which certainly will not pass with you for a Sermon, *Julian* was never a *Holder-forth*. To be a Reader as he was, is no more than to be a Lay-

Lay-Clerk in a Cathedral. The buſineſs of Preaching was ſcarce permitted to Prieſts in the Primitive Church; for though we find that the Readers at *Alexandria* did Interpret, that is, Tranſlate to them the Scripture; yet the Hiſtorian who relates this, to wit, *Socrates*, adds that *Arius* was the firſt Prieſt who did ever in that City preach to the Aſſemblies of Chriſtians: but it may be *Julian* did it in the *Independent* way, as a *Gifted-Brother*, and that would pleaſe your Client *J. O.* or elſe as a Reader, he was of the Clergie, and in Holy Order, and thereby you gratifie the Papiſts. It will do good ſervice which way ſo ere it falls, ſeeing both of them oppoſe the Common Enemy;

the *Church of England.* But if you could place this *Julian* in ſome Cure of Souls, and had once diſcovered that he was either Parſon or Vicar, you wou'd eaſily conclude that he did *Holdforth.* You may conclude that you have done the buſineſs by the authority of *Ammianus Marcellinus*, who in his 22. Book having ſpoken of the Chriſtians immediately before, adds, *Julianus quinetiam Ex vicario earundem partium nimius fautor, &c.* which you thus conſtrued, *Julian* from being a Vicar, became too great a Favourer of that Party. O brave *Merry Andrew!* this i'le warrant it pleaſes you. But what pity it is, in that Age of the Church there were neither Vicaridges,

nor

nor Impropriations. And further, this *Julian* was not the Apoſtate, but a Deputy under *Conſtantius*, turn'd out by *Julian* the Emperour, as is ſignified by *Ex-vicario*, which word is by *Marcellinus* barbarouſly ſet as the Nominative in appoſition to *Julianus*; as is evident in the next line, where he calls *Artemias* the *Exduce Egypti*: ſo that he ſeems to have learned his *Accidence*, but not *Grammar*; he thinks that where-ever he meets with the Prepoſition *Ex*, the next Nown, though part of the ſame word, muſt always be the Ablative Caſe. But I am now quite tir'd with theſe petty Criticiſms, ſo that for your farther ſatisfaction in the Grammatical part I refer,

when

you next ſee him, to blind *M.* who teaches School about *Mare-fields.* What think you of this ſorry *Latiniſt*, *Marcellinus*? was he not fit to have ſerv'd as *Latine Secretary* about thoſe Times when the *Super-Reformiſts* intended to have made Maſters and Fellows of *Colledges* like *Reformed Officers*? when the Guſtices (with a *G*) of *B*---ſhire ſet their marks to a Petition for ſuppreſſing Univerſities; doubtleſs at that time when *Latine* was the *Language of the Beaſt*, he might have kept in Office, becauſe what he wrote differ'd much from what the *Beaſt* bellow'd.

If you are not weary of hearing, he ſhall preſent you with more Hiſtory; *Page* 204. *He would*

would not, as Heliodorus Biſhop of Triſſa, I take it, that renounced his Biſhoprick rather than his Title to the Hiſtory of Theagenes and Chariclea. If you dare believe a faithful Hiſtorian, ancienter than any who affirms the contrary, the Author of the *Æthiopicks* or the Hiſtory of *Theagenes* and *Chariclea* was not *Heliodorus*, but *Theodorus*, not a Biſhop, but at large a Clergy-man, which by his Tranſlator is rendred a Prieſt, not of *Triſſa* but of *Triva*; this account is given by *Socrates*, but he ſays not a word of his renouncing his Office in the Church: He only notes that he was the Ring-leader of that peculiar Cuſtom in *Theſſaly* that Prieſts ſhould renounce their wives. The firſt, who af-

firmed

firmed that he preferred his Book above his Clergy, was the fabulous *Nicephorus*; one, who when he does not ſteal, invents either groſs ſcandals, or feign'd Miracles: ſo that you may put up your Trumpery, this Ware will not paſs, except with thoſe who endure not to read the Hiſtory of the Primitive Church, becauſe it is ſo unlike their own, however it will make chat among the Brotherhood. *Julian* the Apoſtate, formerly a Preacher of a *National Church*, exchang'd his *Faith* for *Idolatry*; and Biſhop *Heliodore* choſe rather to be ſilenc'd, than condemn his vain and frothy Romance. But you afford your Friends better entertainment in pointing at

ſome

ſome of the *Church of England* lately dead, as if they were Popiſhly affected. He who begs the *Requiem*, had good cauſe, it ſeems, to beſpeak the favour, that his memory might be bleſſed, as 'tis hoped he is, and that his good name might be *at reſt* as well as his body: for you have laid the greateſt blemiſh in the World on him, that he ſhould accuſe a Church of Schiſm before God, and ſtill live in the Communion and Miniſtery of the ſame; it had been better that you had writ his own words immediately from his Book; he ſays it with an *If*, *&c.* which he endeavours to diſprove to be the reaſon of the Separation; your leaving out the ſuppoſition, and affirming

ing it as an abſolute aſſertion, inverts his meaning utterly, ſo that the accuſation is like that of *Serapion* to St. *Chryſoſtom* againſt *Severianus*, for ſaying that Chriſt was never incarnate: whereas his words were, that *if* Severianus *died a Chriſtian*, *Chriſt was never incarnate.*

But ſomething is the matter that he is ſo offended with theſe Epiſcopal men: he tells you *Page* 209. *It's a ſhame they ſhou'd keep ſuch a pudder for ſymbolical Ceremonies.* He cou'd have endured if they had ſignified nothing, for then they had been like his writing againſt them. O but they are made Sacraments, ſays he, yet he affirms not that any pretend in their behalf, either a beſtowal

ſtowal of Grace, or a Divine Inſtitution: So that it is not the *Church* but *he* that makes them Sacraments; and on ſuch terms he needs not quarrel with the 7 Sacraments, but may multiply them to 77. He wou'd have it be in the *Church* as of late in the *Commonwealth*, that thoſe who are placed in ſubjection might chuſe whether they will obey or not. I doubt if he might have a Child, he wou'd not reckon it his duty to yield to the *Tender weak one*, when his Commands are diſputed, of how ſmall moment or indifferency ſoever they be in themſelves. Let me adviſe him as *Lycurgus* did the Petitioner for *Democracy* in *Sparta*, to practiſe it firſt in his own Family.

Family. Thus he takes away all *Power* in the Church, even in the *leaſt* things, not leaving as much as any petty Corporation enjoys, to make *By-Laws* not contradictory to the Publick; no, in this the *thing* is uncapable, and in others the *perſons* are.

Page 300 he whiſpers though he looks another way, *That the Clergy are not ſo well fitted as others by education for Political Affairs.* I confeſs indeed, they want one or two pieces of fitneſs with which this Gentleman is plentifully furniſh'd, *Ambition* and *Conceitedneſs of Sufficiency.* But as to the reſt, it may be ſaid, that there were no notorious Misfortunes that in former Ages befel their *State-Miniſteries*; they have been both

both imploy'd and approv'd by the wiſeſt Princes in Chriſtendom at their Council-Boards, and in weighty Embaſſies; and at this day it cannot be perceived that the Order, either by Natural Endowments, or Education, is more uncapable than their Predeceſſors. But now he is making his approaches to fall upon the Government of King *Charles* I. and according to old Cuſtom, the Guard of Churchmen muſt feel the firſt blows. How unfortunate on Earth ſtill is this bleſſed ROYAL MARTYR? that when his Enemies are forgiven, he cannot from them obtain a *pardon for his Innocence*, though he fought and di'd for *Religion* and *Liberty of his Subjects*,

yet to *depose* and *murder* him again his Rebells deprive him of this glory of his present Crown. Now, Sir, you shall excuse me, if I cannot so smoothly pass over your want of due Loyalty, as I have your *mistaken* well wishes to Learning.

Before he comes to his Apology for the Rebellion, he begins to throw dirt at the most resolute opposer of its contrivance, the *truly Great* and *Worthy* Archbishop LAUD: *Pag* 301 *Though so learned, so pious, so wise a Man, he seemed to know nothing beyond Ceremonies, Arminianism, and Manwaring.* Dull and unmannerly! Does it (think you) become the Son of a Vicar to prate thus of an Arch-bishop? 'tis done like a *Janizary,*

Janizary, who though he be the Son of a Chriſtian, is the worſt Enemy to the Profeſſion. Is this your Complement, to embrace him, that you may *ſtab* him? Is it your Protection for railing whole Pages, that you Preface the Libel with his juſt Titles of *Pious*, *Learned*, and *Wiſe*? Do you think the World ſo dim-ſighted, that they cannot diſcern what is under ſo thin a Veil? Such as you, have need of a good memory; for your little *cunning* and pernicious *malice* put you upon flat contradictions in the ſame period. Though he was *Pious*, *Learned*, and *Wiſe*, yet he ſeem'd to *underſtand nothing beyond Ceremonies*, &c. What, nothing more! ſeemed he to

know nothing of the *Primitive Religion Reſtor'd?* Nothing how to root out, both by Diſputation and Diſcipline, the *abuſes* and *encroachments* of the *Church of Rome?* was he ignorant of theſe, or is all this nothing? He knew too the dangerous Correſpondence between the ſeditious Projectors of a War at home, and in *Scotland*: to this Deſign he put a ſtop, and had, if others would have done their parts, put a happy end.

Another of your Inconſiſtencies is, *Page* 301. *I am confident the Biſhop ſtudied to do both God and his Majeſty good ſervice*: yet *p.*302 *reſolv'd what ever came on't to make the beſt of him.* Though you change the number, yet the whole

whole proceſs of the Diſcourſe convinces, that the Archbiſhop is not excepted. How do theſe agree? to ſtudy to do his Majeſty good ſervice, and to reſolve what e're came on't, whether to his advantage or not, to be gainers, and make the beſt of him. No ſuch matter. He was aſſur'd that the advice which he and the Nobleſt Temporal Lords gave the King, was for the intereſt of Religion and Peace. And he was in like manner ſenſible, that thereby he did expoſe himſelf to a ſtorm, foretelling his Friends that he ſaw it hanging over his head. You know not what it is to ſerve your Prince for *Conſcience-ſake*, nor what undeſigning Generoſity lodg'd in his

breſt, who could propound no greater reward to himſelf, than the ſatisfaction of doing his duty aright. To make the beſt of a Maſter, is a Character better befitting a little Fellow, who had formerly been a whiffling Clerk to a *Uſurper*, and afterwards turn'd *Broker* for all *Phanatick Ware*. Now you come cloſer to the Point, and begin the War again with a Declaration of the Cauſes drawn with as much *tenderneſs* as if it had been penn'd by a *Committee of the Long Parliament*; having firſt impoſed ſilence on thoſe who renew the *memory* of what hath been done againſt the Old King, you will have the Caſe argu'd only in behalf of his Enemies. What is this but

to

to *muzzle the Dogs while the Wolfs do range?* Would you have the *Indictment* confeſſed by ſtanding MUTE, whenas the *Witneſſes* are the only *Malefactours?* Your account of the Original of the War which was lately, is (thereby) known to be untrue: however you deſerve a ſalary from the *Impenitent Rout* of *Sequeſtrators* and *Army-Officers.* Alack, Dear Hearts! Harmleſs Good men! they wou'd not háve wrong'd a Worm with their good will! they had never lift up a hand againſt the King, or injur'd any of his Friends to the value of an *Engliſh* Penny, but that they were conſtrain'd to do what they did, or elſe loſe their Religion and Liberty! So that henceforth they

ought not to be troubl'd, for the *Act of Indemnity* has acquit them from puniſhment, and the *Rehearſal*, has abſolv'd them from ſuſpition of Guilt: This is the certain meaning of that ſlie inſinuation, *Page* 303. *Whether it were a War of Religion or of Liberty, is not worth the labour to enquire, which ſoever was at the top, the other was at the bottom.* Now let his Party get this Clauſe without Book, and by Authority hereof, boldly to the very teeth call all the Old Royaliſts Fighters againſt God, Plotters againſt Publick Wellfare, and undeſerving of that which they endeavour'd to overthrow; but if they will pleaſe in this accuſation to paſs by the Chief perſon

that

that ever appeared in Arms againſt them, they expect to have the Civility acknowledg'd by his Heir. But it may be thought perhaps that I am too ſevere and uncharitable to the Author, and put too harſh a ſenſe upon his words: as if he were an Advocate, when he only plays the Hiſtorian; that he only tells us their pretences, not as if they were juſt grounds: or that he defends theſe things as a good Cauſe of War. 'Tis true indeed, he ſays only, *that it was too good a Cauſe to be fought for.* Now, according to Natural Logick, whatſoever is too good, is good enough, and more to ſpare. As if I ſhould ſay of the *Tranſproſer*, in the courſe way of ſpeaking wherein

wherein he treats others, that *he was too much a Knave to be truſted with any Office in the Kingdom*; this would include that he was Knave enough.

Now we ſpeak of imployment in the Commonwealth, he is ſure to be excluded from many places, for refuſing to declare *that it is not lawful upon any cauſe whatſoever* (yea, though it be *too good* a cauſe) *to take up Arms againſt the King*. But to ſweeten the harſhneſs of what he laſt gave, he adds, *the Arms of the Church are Prayers and Tears*; It is true indeed, but the Adverſaries of the Church have other *Arms*, yet they uſe the ſaying to good purpoſe, and ſing this in mens ears till they have lull'd them aſleep; where

where they intend to make an an onſet. It hath been obſerv'd that this very ſentence was the ſubject of a Papiſt's Book in Q. *Elizabeths* reign, to make the Governours more ſecure, whilſt they were reſtleſs. Yet this Author pretends ſo much reſpect to Government, that he fairly warns Princes of the danger which may enſue again, if they invade Religion and Liberty. *Page* 304. *The fatal Conſequences of that Rebellion can only ſerve as Sea-marks unto Wiſe Princes to avoid the Cauſes.* It only ſerves for Princes, he was not ſenſible that the People were loſers. For his own part he does not find that he had cauſe *then* to complain, but as for Princes, to them they

ſtand

ſtand as Sea-marks, they ſhew that if they touch there abouts. they ſhall be ſplit as ſure as if they daſht upon a Rock: as they love themſelves, let them avoid giving the People theſe Cauſes of a War. What if they will not take fair warning? why then they muſt take what comes. How much better might he have aſſign'd, as the cauſe of the War, A *wanton Pride* of the People, bred out of *Proſperity* and *long eaſe*, infected with a touch of *Levelling* Principles, deriv'd over to their Politicks from the New Models of Church Government. He might farther have demonſtrated, that theſe materials were wrought by *Æmulation* and *Covetouſneſs*. Not forgetting that

ſome

ſome Grandees ordered the *Puritan Lecturers*, like Apothecaries, to make up, according to their preſcriptions, a *Bolus* with ſome counterfeit drops of *Gods Glory*, that the *Well-meaning* multitude might more glibly ſwallow the Poiſon.

I have now upon the matter done with you: Let me only adviſe you as a Friend, ſuddenly to clap up a Peace with the Government upon this ſingle Article, *that neither might ſuffer by the other.* As to what you have wrote againſt the Author of the Preface, the moſt part has either been anſwered to your Principal *J. O.* or elſe needs none. Or if it ſeem ſo to require, it carries a ſolution near the difficulty. What

you

you object againſt the Church of *England*, is *Rehearſal*; and as it hath been repeated oft by ſeveral, ſo has it been oftner confuted.

Let me leave you with a paſſage in Hiſtory, and the conſideration in how many Circumſtances this is, and may be your caſe. The ſhort of it is thus; *Eutropius* the Eunuch was a buſie Solicitor with the Civil Magiſtracy, to have a Law made againſt the Priviledges and Power of the Church, not long after it happen'd that he was utterly ruin'd by the very ſame contrivance, which his malice againſt Eccleſiaſtical Politie had framed.

THE END.

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